Ee 834 171

/221 cont./

K. v. d. Steinen (1) and Koch-Grünberg (2) have pointed

1. K. v. d. Steinen: op. cit., p. 25.

C Ca [113]

2. Koch-Grünberg: op. cit., Vol. I, p. 133 /Zwei Jahre unter den Indianern (Two Years among the Indians), Berlin, 1909/.

out that even the women among the Indians on the Xingu and Río Negro speak of sexual parts quite openly, as of something natural. The same is true among the Indians with whom I became acquainted. When I inquired about words touching on the most intimate things, even the women, indeed, the young girls, answered in the most natural manner.

Ea [124]

C Ce 195 834 838

There are words, however, which are prohibited. Such words among the Choroti are "ametché," which is an abusive word, "ictivähi," which designates homosexual intercourse, "huéle," which means onanism, and "tévi" among the Chané /222/ and Chiriguano, which has the same meaning as ictivähi. Here, too, the unnatural in sexual life is so shameful that it is not proper to speak of it.

C 834 838

There are also Indians who never want to speak about such things. This was true, for example, of a Chiriguano whom I had with me on my first trip on the Rio Parapiti. He even pretended that he had never heard such things mentioned. When

C [124]

I asked him about homosexuality among his countrymen, he feigned stupidity and said more or less: "Is that what the whites do?"

Ce 538 831 [551]

Among the Indians, as among ourselves, there are nevertheless some who take pleasure in telling obscene stories. Such a one was the old Chané Bóyra, he who had the abusive name yúruhuasu, big-mouth. The more disagreeable the things he related, the more old Bóyra enjoyed himself. Sometimes he told such things that even my friend Batirayu, who used to interpret, was quite embarrassed. The old Chiriguano Yambási was also one who could tell all kinds of obscene stories.

Ce [115] C [538] [831]

Ce 539 831

/223 cont./

In the evening the fox asked the sister of the wood fowl: "Where do you want to lie?" "Here," she said.

"Then I shall lie down beside you," said the fox. A little farther away the wood fowl lay down. When the sister had fallen asleep, the fox stretched out his hand and took hold of the wood fowl. The latter came and lay down beside the fox.

"Are you married?" said the wood fowl.

/224/ "No, my mama did not want to marry me off," answered the fox... (1)

1. Omitted as being too realistic.

The fox now slept two nights with the wood fowl and became pregnant. After a time the fox gave birth.

One day several birds came by there. "Give me a bow and arrow, I want to shoot," said the fox. "You cannot shoot, after all you are not a man," said the wood fowl.

"I am a man," said the fox; he took a bow and arrow and departed. When he came to the "supua," he took down his penis and put it on again.

Ce 838 [735] a [838] Ce [762]

I was told about a Chané Indian from Yacundai on the Rio Parapiti who was in the habit of wandering about in strange villages as a sponger. The Indians finally got tired of him, and once when he was completely drunk several Chiriguano Indians in the Caipipendi valley abused him. After this insult he betook himself to the lower Rio Parapiti. When news of what had happened to him in Caipipendi reached there, he hung himself in despair over this disgrace.

Ce 838 Ce [681] [762] [684]

Strangely enough, it is not regarded as a disgrace among these Indians to be the active one in a homosexual relationship, but the passive one is deeply despised. He is regarded as a woman. This is the reason why some inconsiderate whites punish incorrigible Indians with -- an enema. An Indian thus mortified disappears forever. It is assumed that he commits suicide. An Indian punishes his unfaithful wife by means of "tévi" and then leaves her. I saw Chané boys playing "tévi."

Ee 838 171 c Ce [113]

/224 cont./

According to Westermarck (2), homosexuality is very

2. Westermarck: Ursprung und Entwickelung der Moralbegriffe /Origin and Development of Ideas of Morality/. Vol. II. Leipzig, 1909.

widespread among the Indians of America. The conception that this is a disgrace is by no means as marked everywhere as it is among the Indians mentioned here.

Ee Ce 839 171 c Ce 833 171 [839]

/225/ Among the Chané and Chiriguano I did not hear anything about onanism. Among the Choroti, on the other hand, it is said to be practiced by the men who are ignored by the women at a dance.

Perversions in the relationship between men and women, which were common in ancient Peru, do not seem to occur here. The primitive mammal position in coitus is said to be common among the Chaco tribes.

M 832 824 Ea 825 773 839

Mataco gave me a root which they used as an aphrodisiac.

The relationship between human beings and animals is so intimately intertwined in the legends of the Indians that one cannot always determine whether they mean the one or the other. The legends that describe love affairs between human beings and animals are not descriptions of bestiality, which seems to be unknown among these Indians.

Ee 834 171

The sense of modesty has developed very differently among these peoples. It seems to me to depend very much on the mode of dress. None of these Indian men or women of whom I have spoken here regards it as improper, insofar as they have not been completely corrupted or civilized, to expose the upper part of the body. The Chiriguano and Chané women are much more ashamed than the Choroti and Ashluslay when they expose the sexual parts. The latter were very reluctant to undress completely in order to be photographed. I did not even dare propose such a thing to the former.

Ee [126]

6: Nordenskiöld--80 E-5 (1908-1909) 1912 SF10 Chiriguano SF10
Chané SF8

/227 cont./

The Indians regard the natural aspect of sexual life very differently from the way we view it as a rule. We do not find among these people all the corruption which is in civilized society, but various things are to be found here already. As far as homosexuality in particular is concerned, conditions among primitive peoples, as is known, show that the cause of the evil lies much deeper than in our hypercivilization.

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Chapter Fourteen

On the Life of the Chané and Chiriguano Indians (Continuation)

Chiefs and Laws

The chiefs have an entirely different position among the Chané and Chiriguano than among the Ashluslay and Choroti. They have considerable power. Among the chiefs there are the great chiefs, who rule over several villages, and the village chiefs, who have command over only one village or a part of one. Among the great chiefs whom I met, the noteworthy ones are the old woman Vuáyruyi, the chief over the Chané villages on the Rio Itiyuro, Taruiri, who rules over most of the Caipipendi valley, Mandepora (Fig. 111), who in former times had considerable power in and around Machareti, and Maringay in the Iguembe valley.

Nowadays the chiefs have no symbol of their office other than silver-mounted sticks. According to Corrado, they formerly wore a large tuft of hair on the head, "yattira," as well as green stones which hung at their ears. At the festivals and dances they had the right to use the "yandugua," a rod decorated with a bunch of ostrich feathers, and "iguirape," a staff carved with peculiar figures. Of these I was able to acquire only a yandugua. I did not even see the rest.

The office of chief seems to be hereditary as a rule. Capability and the art of using words well are required, however.